Two Freedoms: The Freedom to Choose and the Freedom from Choosing

兩種自由：選擇的自由 與 免於選擇的自由

A Theological Essay on the Paradox of Human Will and Divine Sovereignty

論人的意志與神主權之悖論的神學論文

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
(משה לוין (לעווין

Prologue / 序言

There exists in Scripture a profound and unsettling paradox: the freedom man most desperately craves—the freedom to make his own choices—is the very freedom that enslaves him; while the freedom he most fears—the surrender of his will entirely to God—is the only freedom that truly liberates. This essay will demonstrate, through the testimony of the Hebrew Scriptures, the Greek Septuagint, the Koine Greek New Testament, the Syriac Peshitta, the Aramaic Targumim, the Talmud, the Mishnah, and the exegetical writings of Charles Haddon Spurgeon and John Fullerton MacArthur, that there are two and only two conditions for the human soul: to be a **slave of sin** (עֶבֶד חַטָּאת / δοῦλος τῆς ἁμαρτίας) or a **slave of grace** (עֶבֶד חֶסֶד / δοῦλος τῆς δικαιοσύνης). There is no neutral ground, no third kingdom, no independent republic of the autonomous self.

在聖經中存在一個深刻而令人不安的悖論：人最渴望的自由——自主選擇的自由——正是奴役他的自由；而人最畏懼的自由——將自己的意志完全降服於神——才是真正使人自由的自由。本文將透過希伯來文聖經、七十士譯本（希臘文）、新約原文（通用希臘文）、敘利亞文聖經（別西大譯本）、亞蘭文塔古姆、塔木德、米示拿，以及司布真（Charles Haddon Spurgeon）和約翰·麥克乍瑟（John Fullerton MacArthur）的解經著述，論證人的靈魂只有兩種狀態：成為罪的奴僕（עֶבֶד חֵטְא / δοῦλος τῆς ἁμαρτίας），或成為恩典的奴僕（עֶבֶד חֶסֶד / δοῦλος τῆς δικαιοσύνης）。沒有中立之地，沒有第三國度，沒有自主的獨立王國。

I. The Original Estate: Freedom FROM Choosing / 第一章：原初之境——免於選擇的自由

Before the Fall, Adam and Eve dwelt in a state that the modern world would scarcely recognize as freedom, yet it was the highest freedom imaginable: they were free FROM the burden of autonomous moral decision-making. God had spoken. His Word was their life, their path, and their sustenance. They did not need to determine right from wrong by their own reasoning, for they walked in perfect obedience to the divine command.

在墮落之前，亞當和夏娃所處的狀態，現代世界幾乎無法認定為自由，然而那卻是可以想像的最高自由：他們免於自主道德抉擇的重擔。神已經說了話。祂的話語就是他們的生命、道路和供應。他們不需要憑自己的理性去判斷善惡，因為他們行走在對神命令完全順服的狀態中。

Genesis 2:16–17 — The Command / 創世記二章16-17節——命令
Hebrew (Masoretic Text / 希伯來文馬索拉經文):

וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל: וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

Transliteration: *Wayṣaw YHWH Elohim ʿal-hāʾāḏām lēʾmōr: mikkōl ʿēṣ-haggān ʾāḵōl tōʾḵēl. Ūmēʿēṣ hadaʿaṯ ṭōḇ wāraʿ lōʾ ṯōʾḵal mimmennu, kī bəyōm ʾăḵāləḵā mimmennu mōṯ tāmūṯ.*

Translation / 翻譯: "And the LORD God commanded the man, saying: Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil, you shall not eat of it, for in the day that you eat of it, you shall surely die."

耶和華神吩咐那人說：「園中各樣樹上的果子，你可以隨意吃；只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死。」

Septuagint (LXX / 七十士譯本希臘文):

καὶ ἐνετείλατο Κύριος ὁ Θεὸς τῷ Ἀδὰμ λέγων· ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φαγῇ· ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ᾽ αὐτοῦ· ᾗ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

Transliteration: *Kai eneteilato Kyrios ho Theos tō Adam legōn: apo pantos xylou tou en tō paradeisō brōsei phagē; apo de tou xylou tou ginōskein kalon kai ponēron, ou phagesthe ap' autou; hē d' an hēmera phagēte ap' autou, thanatō apothaneisthe.*

Translation / 翻譯: "And the Lord God commanded Adam, saying: Of every tree that is in the paradise you may eat for food; but of the tree of knowing good and evil, you shall not eat from it; for in whatever day you eat from it, by death you shall die."

Exegetical Observation / 解經觀察:
Note the remarkable Hebrew construction **אָכֹל תֹּאכֵל** (*ʾāḵōl tōʾḵēl*)—the infinitive absolute followed by the imperfect, which intensifies the permission: "eating, you shall eat." God lavishly grants freedom to enjoy *everything* in the garden. There is only *one* prohibition. The original estate was not one of restriction but of overwhelming, generous provision within a single, clear boundary. Adam did not need to reason about which trees were

good and which were evil; God had already made that determination. Adam's freedom consisted in resting within the boundary God had drawn. He was free FROM the need to decide.

請注意這個引人注目的希伯來文結構 **אָכֹל תֹּאכֵל**（*ʾākōl tōʾḵēl*）——不定式絕對形後接未完成式，強化了許可的語氣：「盡可以吃。」神慷慨地賜予了享用園中一切的自由，只有一個禁令。原初的狀態不是限制，而是在一個清晰的界線內，有極其慷慨豐盛的供應。亞當不需要去推論哪棵樹是善的、哪棵樹是惡的——神已經作了決定。亞當的自由在於安息在神所劃定的界線之內。他免於抉擇的需要。

Similarly, the LXX uses **βρώσει φαγῇ** (*brōsei phagē*)—"by eating you shall eat"—preserving the emphatic generosity of God's provision. The tree of **τοῦ γινώσκειν καλὸν καὶ πονηρόν** (*tou ginōskein kalon kai ponēron*—"of knowing good and evil") was not about intellectual knowledge per se, but about the autonomous capacity to determine for oneself what is good and what is evil—to become one's own moral legislator.

同樣，七十士譯本使用 **βρώσει φαγῇ**（*brōsei phagē*）——「盡可以吃」——保留了神供應的強調語氣。**τοῦ γινώσκειν καλὸν καὶ πονηρόν**（*tou ginōskein kalon kai ponēron*——「分辨善惡」）之樹，並非關乎知識本身，而是關乎自主決定何為善、何為惡的能力——成為自己的道德立法者。

Targum Pseudo-Jonathan on Genesis 3:22 / 偽乔納單塔古姆對創世記三章**22**節的闡釋**:**

The Palestinian Targum (Pseudo-Jonathan) expands Genesis 3:22 with remarkable theological reflection:

巴勒斯坦塔古姆（偽喬納單）對創世記三章22節作了引人注目的神學擴展：

"And the Lord God said to the angels who ministered before Him: Behold, Adam is sole on the earth, as I am sole in the heavens above… Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever."

Aramaic summary: The Targum emphasizes that Adam's life was contingent upon **keeping the commandments** (מְצְוָתָא / *miṣwāṯāʾ*)—not upon exercising autonomous choice, but upon obedient submission. The Tree of Life was available to him on the condition of obedience—freedom FROM choosing was the path to eternal life.

亞蘭文摘要：塔古姆強調，亞當的生命取決於遵守誡命（מְצְוָתָא / *miṣwāṯāʾ*）——不是行使自主選擇，而是順服。生命樹在順服的條件下對他開放——免於選擇的自由就是通往永生的道路。

Targum Palestinian on Genesis 3:24 / 巴勒斯坦塔古姆對創世記三章**24**節的闡釋**:**
"To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come."

「服事律法勝過（吃）生命樹的果子，（這律法）是主的道所預備的，好叫人遵守它就能存活，行走在來世生命之路上。」

The Targumist identifies the Torah itself as the true Tree of Life—submission to God's revealed will as the source of eternal life. This is the freedom FROM choosing: the Torah tells you what to do, and in that obedience is life.

塔古姆作者將妥拉本身認定為真正的生命樹——順服神啟示的旨意是永生的泉源。這就是免於選擇的自由：妥拉告訴你該做什麼，在那順服中就有生命。

II. The Fall: Seizing the Freedom TO Choose / 第二章：墮落——奪取選擇的自由

Genesis 3:5–6 — The Serpent's Temptation / 創世記三章5-6節——蛇的試探

Hebrew (Masoretic Text / 希伯來文):

כִּ֣י יֹדֵ֣עַ אֱלֹהִ֗ים כִּ֚י בְּיוֹם֙ אֲכָלְכֶ֣ם מִמֶּ֔נּוּ וְנִפְקְחוּ֙ עֵינֵיכֶ֔ם וִהְיִיתֶ֥ם כֵּאלֹהִ֖ים יֹדְעֵ֣י טֹ֑וב וָרָֽע׃

Transliteration: *Kī yōḏēaʿ Elohim kī bəyōm ʾăḵāləḵem mimmennu wənipəqəḥū ʿēnēḵem, wihyīṯem kēʾlōhīm yōḏəʿē ṭōḇ wārāʿ.*

Translation / 翻譯: "For God knows that in the day you eat of it, your eyes shall be opened, and you shall be as God, knowing good and evil."

「因為神知道，你們吃的日子眼睛就明亮了，你們便如神能知道善惡。」

Septuagint (LXX / 七十士譯本):

ᾔδει γὰρ ὁ Θεὸς ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοί, γινώσκοντες καλὸν καὶ πονηρόν.

Transliteration: *Ēdei gar ho Theos hoti en hē an hēmera phagēte ap' autou, dianoichthēsontai hymōn hoi ophthalmoi, kai esesthe hōs theoi, ginōskontes kalon kai ponēron.*

Translation / 翻譯: "For God knew that in whatever day you eat from it, your eyes will be opened, and you will be as gods, knowing good and evil."

Exegetical Analysis / 解經分析:

The serpent's promise was essentially this: **you can become your own god, your own moral authority, your own decision-maker.** The Hebrew phrase **וִהְיִיתֶם כֵּאלֹהִים** (*wihyīṯem kēʾlōhīm*—"and you shall be as God/gods") reveals the core of the temptation. It was not merely about eating fruit; it was about **seizing autonomous moral agency**—the freedom TO choose for oneself what is right and wrong, apart from God's command.

蛇的承諾本質上就是：你可以成為自己的神、自己的道德權威、自己的決策者。希伯來文 **וִהְיִיתֶם כֵּאלֹהִים**（*wihyīṯem kēʾlōhīm*——「你們便如神」）揭示了試探的核心。這不僅僅是關於吃果子；而是關於奪取自主的道德主體性——獲得自己為自己決定善惡的自由，脫離神的命令。

Targum Onkelos on Genesis 3:5 / 翁克羅斯塔古姆對創世記三章**5**節的闡釋**:**

"For it is manifest before the Lord, that in the day in which you eat of it your eyes will be opened, and you will be (ki-rabrebin) as the Great-ones, knowing good and evil."

「因為在主面前是顯明的，你們吃的日子眼睛就明亮了，你們便如大能者（כְּרַבְרְבִין / *ki-rabrebin*）一般，能知善惡。」

Onkelos renders **כֵּאלֹהִים** not as "like God" but as **כְּרַבְרְבִין** (*kə-raḇrəḇīn*—"like the Great Ones"), softening the blasphemy but preserving the essential point: the desire to ascend to a station of autonomous moral authority that belongs only to the heavenly beings.

翁克羅斯將 **כֵּאלֹהִים** 不翻作「如神」，而是翻作 **כְּרַבְרְבִין**（*kə-raḇrəḇīn*——「如大能者」），淡化了褻瀆的語氣，但保留了要點：渴望上升到只屬於天上存有的自主道德權柄的地位。

The Palestinian Targum on Genesis 3:6 / 巴勒斯坦塔古姆對創世記三章**6**節的闡釋 offers a haunting addition:

"And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and a desirable tree by means of which to understand."

「那女人看見死亡的天使薩邁爾，就懼怕；然而她知道那樹好作食物，是使眼睛明亮的良藥，也是使人得以明白的可喜愛的樹。」

The Targumist reveals that Eve **saw death** (Sammael, the angel of death) and **still chose**. This is the tragedy of autonomous choice: even when the human agent

perceives the lethal consequences, the desire for self-sovereignty overrides all caution. The "freedom to choose" is, from the very first exercise of it, a freedom that chooses death.

塔古姆作者揭示夏娃看見了死亡（薩邁爾，死亡天使）卻仍然選擇了。這就是自主選擇的悲劇：即使人意識到致命的後果，對自我主權的渴望仍然壓過一切警惕。「選擇的自由」從它被行使的第一刻起，就是選擇死亡的自由。

III. The Doctrine of the Two Slaveries / 第三章：兩種奴役的教義

A. "Slave of Sin" — The Consequence of Choosing /「罪的奴僕」——選擇的後果

John 8:34 — The Words of Christ / 約翰福音八章**34**節**——**基督的話語
Koine Greek (NA28 / 通用希臘文):

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

Transliteration: *Apekrithē autois ho Iēsous: Amēn amēn legō hymin hoti pas ho poiōn tēn hamartian doulos estin tēs hamartias.*

Translation / 翻譯: "Jesus answered them: Truly, truly, I say to you, everyone who practices sin is a slave of sin."

耶穌回答說：「我實實在在地告訴你們，所有犯罪的就是罪的奴僕。」

Syriac Peshitta (別西大敘利亞文**):**

ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪܢܐ ܠܟܘܢ ܕܟܠ ܗܘ ܕܥܒܕ ܚܛܗܐ ܥܒܕ ܗܘ ܕܚܛܗܐ

Transliteration: *ʾāmar lhōn Yešūʿ: ʾamīn ʾamīn ʾāmarnā lḵōn d-ḵulman d-ʿāḇeḏ ḥṭīṯā ʿaḇdāh hū da-ḥṭīṯā.*

Translation / 翻譯**:** "Jesus said to them: Amen, amen, I say to you, that whoever commits sin is its slave—of sin."

耶穌對他們說:「阿們，阿們，我對你們說，凡犯罪的就是罪的奴僕。」

Exegetical Note / 解經註釋**:** The Peshitta uses the root ܥܒܕ (*ʿbd*), which carries the dual meaning of "servant" and "slave." The Syriac ܥܒܕܬܗ (*ʿaḇdāh*) is emphatic state with a third-person feminine suffix referring back to ܚܛܝܬܐ (*ḥṭīṯā*, "sin"), making the meaning unmistakable: the sinner is sin's **owned possession** (她的奴僕). The Greek **δοῦλός** (*doulos*) is equally unambiguous—as we shall see from both Spurgeon and MacArthur below—this is not "servant" (*diakonos*) but "slave" in the fullest sense.

別西大譯本使用詞根 ܥܒܕ（*ʿbd*），兼具「僕人」和「奴隸」雙重含義。敘利亞文 ܥܒܕܬܗ（*ʿaḇdāh*）是強調態，帶有第三人稱陰性後綴，回指 ܚܛܝܬܐ（*ḥṭīṯā*，「罪」），意義明確無誤：罪人是罪的擁有物。希臘文 **δοῦλός**（*doulos*）同樣毫無歧義——正如下文司布真和麥克乍瑟所論述的——這不是「僕人」（*diakonos*），而是最完整意義上的「奴隸」。

Romans 6:17–20 — Paul's Exposition / 羅馬書六章**17-20**節**——**保羅的闡述
Koine Greek / 通用希臘文**:**

χάρις δὲ τῷ Θεῷ ὅτι **ἦτε δοῦλοι τῆς ἁμαρτίας**, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· **ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ**… ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

Transliteration (v. 17–18, 20): *Charis de tō Theō hoti* ***ēte douloi tēs hamartias****, hypēkousate de ek kardias eis hon paredothēte typon didachēs;* ***eleutherōthentes de apo tēs hamartias edoulōthēte tē dikaiosynē****… hote gar douloi ēte tēs hamartias, eleutheroi ēte tē dikaiosynē.*

Translation / 翻譯**:** "But thanks be to God that [though] **you were slaves of sin**, you obeyed from the heart that form of teaching to which you were delivered; and **having**

been freed from sin, you were enslaved to righteousness… For when you were slaves of sin, you were free in regard to righteousness." (vv. 17–18, 20)

「感謝神！因為你們從前雖然作罪的奴僕，現在卻從心裡順服了所傳給你們道理的模範；你們既從罪裡得了釋放，就作了義的奴僕……因為你們作罪之奴僕的時候，就不被義約束了。」

Syriac Peshitta for Romans 6:18 / 羅馬書六章18節敘利亞文:

ܘܗܝܕܝܢ ܕܫܝܪܪ ܡܢ ܚܛܝܬܐ ܐܬܥܒܕܬ ܠܙܕܘܬܐ

Transliteration: *W-ḵaḏ eṯḥarrartōn men ḥṭīṯā, ešta'badtōn l-ḵī'nūṯā.*

Translation / 翻譯: "And when you were freed from sin, you were subjected/enslaved to righteousness."

「當你們從罪中被釋放，你們就被征服/奴役於義了。」

Exegetical Observation / 解經觀察: The Peshitta verb ܐܬܥܒܕܬ (*ešta'badtōn*) is in the *Eshtaphal* form of the root ܥܒܕ (*'bd*)—a causative-reflexive form meaning "you were caused to be subjected." This is not voluntary servitude; it is a divine act of subjection. God did not ask; God acted. The believer was *made* a slave of righteousness by divine power. The freedom to which the believer is brought is not the freedom of autonomous decision-making but the freedom of being placed under a new and benevolent master.

別西大動詞 ܐܬܥܒܕܬ（*ešta'badtōn*）是詞根 ܥܒܕ（*'bd*）的使役反身（Eshtaphal）形式，意為「你們被使降服」。這不是自願的服事；而是神的作為。神沒有詢問；神行動了。信徒是被神的大能使之成為義的奴僕。信徒被帶入的自由不是自主決策的自由，而是被置於一位新的、慈愛的主人之下的自由。

Romans 6:22 / 羅馬書六章22節:

Greek / 希臘文: νυνὶ δέ, **ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ Θεῷ**, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

Transliteration: *Nyni de, **eleutherōthentes apo tēs hamartias doulōthentes de tō Theō**, echete ton karpon hymōn eis hagiasmon, to de telos zōēn aiōnion.*

Translation / 翻譯: "But now, **having been freed from sin and enslaved to God**, you have your fruit unto sanctification, and the end, eternal life."

「但如今你們既從罪裡得了釋放，作了神的奴僕，就有成聖的果子，那結局就是永生。」

The twin aorist passive participles **ἐλευθερωθέντες** (*eleutherōthentes*—"having been freed") and **δουλωθέντες** (*doulōthentes*—"having been enslaved") are both divine passives. God is the unstated agent of both actions. Man does not free himself; God frees him. Man does not enslave himself to God; God enslaves him. The entire transaction is God's sovereign work.

這兩個過去被動分詞 **ἐλευθερωθέντες**（*eleutherōthentes*——「被釋放」）和 **δουλωθέντες**（*doulōthentes*——「被奴役」）都是神聖被動語態。神是這兩個動作未言明的施動者。人不能釋放自己；神釋放他。人不能使自己成為神的奴僕；神使他成為奴僕。整個交易都是神主權的作為。

B. The Paradox of False Freedom / 虛假自由的悖論

2 Peter 2:19 / 彼得後書二章19節
Greek / 希臘文:

ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ δεδούλωται.

Transliteration: *Eleutherian autois epangellomenoi, autoi douloi hyparchontes tēs phthoras; hō gar tis hēttētai, toutō dedoulōtai.*

Translation / 翻譯**:** "Promising them freedom while they themselves are slaves of corruption; for by whatever a man is overcome, by this he is enslaved."

「他們應許人得以自由，自己卻作敗壞的奴僕；因為人被誰制伏就是誰的奴僕。」

Syriac Peshitta / 別西大敘利亞文**:**

ܫܠܝܚܘܬܐ ܠܗܘܢ ܡܫܬܘܕܝܢ ܟܕ ܗܢܘܢ ܥܒܕܐ ܕܦܓܪܐ ܗܘܘ ܕܡܢ ܕܡܬܓܒܪ ܠܗ ܥܒܕ ܗܘ

Transliteration: *W-ḥīʾrūṯā lhōn meštawdēn, kaḏ hennōn ʿaḇdē ʾīṯayhōn da-ḥḇālā.*

Translation / 翻譯**:** "And freedom to them they promise, while they themselves are slaves of corruption."

「他們向人應許自由（ܫܠܝܚܘܬܐ / *ḥīʾrūṯā*），自己卻是敗壞（ܚܒܠܐ / *ḥḇālā*）的奴僕（ܥܒܕܐ / *ʿaḇdē*）。」

The Syriac ܫܠܝܚܘܬܐ (*ḥīʾrūṯā*, "freedom/liberty") stands in stark contrast to ܥܒܕܐ (*ʿaḇdē*, "slaves"). Peter exposes the great lie: those who promise *eleutheria* (the freedom to choose) are themselves *douloi* (slaves). The freedom to make one's own choices is, paradoxically, the doorway to the most complete bondage.

敘利亞文 ܫܠܝܚܘܬܐ（*ḥīʾrūṯā*，「自由」）與 ܥܒܕܐ（*ʿaḇdē*，「奴僕」）形成鮮明對比。彼得揭穿了大謊言：那些應許 *eleutheria*（選擇的自由）的人，自己就是 *douloi*（奴隸）。自主選擇的自由，矛盾地，正是通往最徹底奴役的大門。

IV. The Testimony of the Mishnah and Talmud / 第四章：米示拿與塔木德的見證

Pirkei Avot 6:2 /《先賢語錄》六章**2**節

Hebrew / 希伯來文**:**

וְאוֹמֵר: וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא חָרוּת עַל הַלֻּחֹת (שמות לב טז). אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת, שֶׁאֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה.

Transliteration: *Wə-ʾōmēr: wə-halluḥōṯ maʿăśēh Elōhīm hēmmāh wə-hammikhtāḇ mikhtaḇ Elōhīm hūʾ ḥārūṯ ʿal halluḥōṯ (Shemot 32:16). ʾAl tiqrāʾ ḥārūṯ ʾellāʾ ḥērūṯ, she-ʾēn ləḵā ḇen ḥōrīn ʾellāʾ mī she-ʿōsēq bə-ṯalmūḏ Tōrāh.*

Translation / 翻譯**:** "And it says: 'And the tablets were the work of God, and the writing was the writing of God, engraved (*ḥārūṯ*) upon the tablets' (Exodus 32:16). Do not read *ḥārūṯ* (engraved) but *ḥērūṯ* (freedom), for there is no free person except one who occupies himself with the study of Torah."

「又說:『法版是神的工作，字是神的字，刻在（חָרוּת / *ḥārūṯ*）法版上。』（出埃及記三十二章16節）不要讀作חָרוּת（*ḥārūṯ*,「刻」），而要讀作חֵרוּת（*ḥērūṯ*,「自由」），因為除了從事妥拉學習的人之外，沒有自由人。」

This is one of the most remarkable passages in all of rabbinic literature for our thesis. The Mishnah employs a deliberate wordplay: **חָרוּת** (*ḥārūṯ*, "engraved") becomes **חֵרוּת** (*ḥērūṯ*, "freedom"). The very act of God's will being **engraved**—fixed, permanent, non-negotiable—upon the stone tablets *is* freedom. True freedom is not the freedom to choose but the freedom that comes from God's will being inscribed upon the heart. The person who submits to Torah (the revealed will of God) is the only truly free person. All others are in bondage.

這是整個拉比文獻中與我們的主題最為相關的段落之一。米示拿運用了刻意的文字遊戲：**חָרוּת**（*ḥārūṯ*,「刻」）變為 **חֵרוּת**（*ḥērūṯ*,「自由」）。神的旨意被刻寫——固定的、永久的、不可商議的——在石版上，這本身就是自由。真正的自由不是選擇的自由，而是來自神的旨意被

銘刻在心上的自由。順服妥拉（神所啟示的旨意）的人才是唯一真正自由的人。其餘的人都在捆綁之中。

Talmud Bavli, Sukkah 52a–b — The Yetzer HaRa / 巴比倫塔木德，住棚節篇**52a-b——惡的傾向**

The Talmud teaches that the **יֵצֶר הָרָע** (*yēṣer hā-rāʿ*, "evil inclination") grows stronger the more one feeds it:

塔木德教導，**יֵצֶר הָרָע**（*yēṣer hā-rāʿ*，「惡的傾向」）越被餵養就越強大：

Hebrew / 希伯來文**:**

תָּנוּ רַבָּנָן: יֵצֶר הָרָע בַּתְּחִלָּה דּוֹמֶה לְחוּט שֶׁל עַכָּבִישׁ, וּלְבַסּוֹף דּוֹמֶה לְעֲבוֹתוֹת הָעֲגָלָה

Transliteration: *Tānū Rabbānān: Yēṣer hā-rāʿ ba-tḥillāh dōmeh lə-ḥūṭ shel ʿakkāḇīsh, ū-ləḇassōf dōmeh lə-ʿaḇtōṯ hā-ʿăgālāh.*

Translation / 翻譯**:** "Our Rabbis taught: The evil inclination at first is like a spider's thread, but in the end it is like cart ropes."

「我們的拉比教導：惡的傾向起初如同蜘蛛絲，最終卻如同車繩。」

This is the rabbinic articulation of what Paul teaches in Romans 6: every exercise of autonomous choice in the direction of sin strengthens the chains of bondage. The "freedom to choose" sin is self-annihilating freedom—it progressively destroys the very capacity for choosing otherwise. What begins as a gossamer thread of inclination becomes an unbreakable rope of compulsion.

這是拉比對保羅在羅馬書第六章所教導的道理的表述：每一次在罪的方向上行使自主選擇，都會加強捆綁的鎖鏈。「選擇」罪的「自由」是自我毀滅的自由——它逐步摧毀了選擇其他方向的能力。起初只是一縷傾向的蛛絲，最終變成一條不可打破的強迫之繩。

V. Jeremiah and Proverbs: Man's Way Is Not His Own / 第五章：耶利米與箴言——人的道路不由自己

Jeremiah 10:23 / 耶利米書十章**23**節

Hebrew / 希伯來文**:**

יָדַעְתִּי יְהוָה כִּי לֹא לָאָדָם דַּרְכּוֹ לֹא־לְאִישׁ הלֵךְ וְהָכִין אֶת־צַעֲדוֹ׃

Transliteration: *Yāḏaʿtī YHWH kī lōʾ lāʾāḏām darkōw, lōʾ-ləʾīš hōlēḵ wəhāḵīn ʾeṯ-ṣaʿăḏōw.*

Translation / 翻譯**:** "I know, O LORD, that a man's way is not his own; it is not in man who walks to direct his steps."

「耶和華啊，我曉得人的道路不由自己；行路的人也不能定自己的腳步。」

The prophet confesses what the Garden narrative illustrates: **לֹא לָאָדָם דַּרְכּוֹ** (*lōʾ lāʾāḏām darkōw*—"not to man is his way"). Man's path does not belong to man. The one who walks (**הלֵךְ** / *hōlēḵ*) cannot establish (**וְהָכִין** / *wəhāḵīn*, Hiphil of כון, "to establish, direct") his own steps (**צַעֲדוֹ** / *ṣaʿăḏōw*). This is not a lament about limitation; it is a confession of truth: the human creature was never designed for autonomous self-direction.

先知承認了伊甸園敘事所闡明的事實：**לֹא לָאָדָם דַּרְכּוֹ**（*lōʾ lāʾāḏām darkōw*——「道路不屬於人」）。人的道路不屬於人。行走的人（**הלֵךְ** / *hōlēḵ*）不能確立（**וְהָכִין** / *wəhāḵīn*，כון的使役式，「確立、引導」）自己的腳步（**צַעֲדוֹ** / *ṣaʿăḏōw*）。這不是對限制的哀嘆；這是對真理的承認：人類受造物從來就不是為自主自導而設計的。

Proverbs 3:5–6 / 箴言三章**5-6**節

Hebrew / 希伯來文**:**

בְּטַח אֶל־יְהוָה בְּכָל־לִבֶּךָ וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן׃ בְּכָל־דְּרָכֶיךָ דָעֵהוּ וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ׃

Transliteration: *Bəṭaḥ ʾel-YHWH bəḵāl-libbeḵā, wəʾel-bīnāṯəḵā ʾal-tiššāʿēn. Bəḵāl-dərāḵeḵā ḏāʿēhū, wəhūʾ yəyaššēr ʾōrəḥōṯeḵā.*

Translation / 翻譯: "Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make straight your paths."

「你要專心仰賴耶和華，不可倚靠自己的聰明。在你一切所行的事上都要認定祂，祂必指引你的路。」

The imperative **אַל־תִּשָּׁעֵן** (*ʾal-tiššāʿēn*—"do not lean")—a *Niphal* prohibitive of נָשַׁע (*shāʿan*, "to lean, support oneself")—commands the believer to **actively refuse** to depend on his own discernment (**בִּינָתְךָ** / *bīnāṯəḵā*, "your understanding"). The promise that follows—**יְיַשֵּׁר אֹרְחֹתָיִךְ** (*yəyaššēr ʾōrəḥōṯeḵā*, "He will make straight your paths")—belongs only to those who surrender the freedom to choose their own way. The path is straightened by God, not by man.

命令式 **אַל־תִּשָּׁעֵן**（*ʾal-tiššāʿēn*——「不可倚靠」）——נָשַׁע（*shāʿan*，「倚靠、支撐自己」）的被動（Niphal）禁止式——命令信徒主動拒絕依賴自己的辨別力（**בִּינָתְךָ** / *bīnāṯəḵā*，「你的聰明」）。隨後的應許——**יְיַשֵּׁר אֹרְחֹתָיִךְ**（*yəyaššēr ʾōrəḥōṯeḵā*，「祂必修直你的路」）——只屬於那些放棄選擇自己道路之自由的人。道路是由神修直的，不是由人。

VI. Galatians 5:1 — True Freedom as Bondage to Christ / 第六章：加拉太書五章1節——真正的自由就是對基督的束縛

Greek / 希臘文:

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

Transliteration: *Tē eleutheria hēmas Christos ēleutherōsen; stēkete oun kai mē palin zygō douleias enechesthe.*

Translation / 翻譯**:** "For freedom Christ has set us free; stand firm therefore, and do not be subject again to a yoke of slavery."

「基督釋放了我們，叫我們得以自由；所以要站立得穩，不要再被奴僕的軛挾制。」

Syriac Peshitta / 別西大敘利亞文**:**

ܒܚܪܝܬܐ ܗܝ ܕܒܗ ܡܫܝܚܐ ܦܪܩܢ ܐܢܘܢ ܩܘܡܘ ܗܟܝܠ ܘܠܐ ܬܬܟܕܢܘܢ ܬܘܒ ܒܢܝܪ ܥܒܕܘܬܐ

Transliteration: *Qūmū hāḵīl b-ḥīʾrūṯā hāy da-Mšīḥā ḥarran, w-lā teṯkaḏnūn tūḇ b-nīrā d-ʿaḇdūṯā.*

Translation / 翻譯**:** "Stand therefore in that freedom with which the Messiah has freed us, and do not be yoked again under the yoke of bondage."

「所以你們要站立在彌賽亞（ܡܫܝܚܐ / *Mšīḥā*）釋放（ܚܪܢ / *ḥarran*）我們的自由（ܚܝܪܘܬܐ / *ḥīʾrūṯā*）中，不要再被奴役（ܥܒܕܘܬܐ / *ʿaḇdūṯā*）的軛（ܢܝܪ / *nīrā*）挾制。」

The Peshitta's ܬܬܟܕܢܘܢ (*teṯkaḏnūn*)—from the root ܟܕܢ (*kḏn*, "to yoke, to subjugate")—is in the *Ethpeal* form: "do not let yourselves be yoked." The freedom Christ gives (ܚܝܪܘܬܐ / *ḥīʾrūṯā*) is freedom FROM the old yoke of autonomous self-directed bondage to sin. It is not freedom FROM all authority, but freedom FROM the wrong master, so that we may be willingly, joyfully, completely bound to the right Master.

別西大的 ܬܬܟܕܢܘܢ（*teṯkaḏnūn*）——來自詞根 ܟܕܢ（*kḏn*，「軛住、征服」）——是被動反身（Ethpeal）形式：「不要讓自己被套上軛。」基督所賜的自由（ܚܝܪܘܬܐ / *ḥīʾrūṯā*）是免於自主自導的罪之捆綁的舊軛的自由。這不是免於一切權柄的自由，而是免於錯誤主人的自由，好使我們能甘心樂意地、完全地被綁定於正確的主人。

VII. The Exegesis of Spurgeon / 第七章：司布真的解經

Charles Haddon Spurgeon preached with extraordinary force on the paradox of human will and divine sovereignty. Two sermons are particularly relevant:

司布真以非凡的力量宣講了人的意志與神主權之間的悖論。有兩篇講章特別相關：

1. "Free-Will — A Slave" (Sermon on John 5:40) /「自由意志——一個奴隸」（約翰福音五章40節講章）

Spurgeon declared:

司布真宣告：

"It has already been proved beyond all controversy that free-will is nonsense. Freedom cannot belong to will any more than ponderability can belong to electricity. They are altogether different things. Free agency we may believe in, but free-will is simply ridiculous."

「自由意志是荒謬的，這已經毫無爭議地被證明了。自由不可能屬於意志，正如重量不可能屬於電一樣。它們是完全不同的東西。我們可以相信自由的代理人，但自由意志純粹是荒謬的。」

And further, citing Martin Luther:

他又引用馬丁·路德的話：

"If any man doth ascribe aught of salvation, even the very least, to the free-will of man, he knoweth nothing of grace, and he hath not learnt Jesus Christ aright."

「若有人將救恩的任何部分，即使是最微小的部分，歸於人的自由意志，他就不認識恩典，也未曾正確地認識耶穌基督。」

Spurgeon further taught: *"No man by nature ever will come to Christ, for the text says, 'Ye WILL NOT come to me, that ye might have life.' ...the fall broke man up entirely. It did not leave one power unimpaired; they were all shattered, and debased, and tarnished…Your will, amongst other things, has clean gone astray from God."*

司布真進一步教導:「按本性沒有人會來到基督面前，因為經文說:『你們不肯到我這裡來得生命。』……墮落徹底破壞了人。沒有一種能力未受損害;它們都被打碎、貶低、玷污了……你的意志，與其他一切一起，已經完全偏離了神。」

2. "Our Change of Masters" (Sermon on Romans 6:18) /「我們的更換主人」(羅馬書六章18節講章)

Spurgeon preached:

司布真宣講:

"Man is born to be a servant, and a servant he must be. Who shall be his master? That is the question… 'Being made free from sin, ye were enslaved to righteousness.' The apostle makes an excuse for using the figure, and says, 'I speak after the manner of men, because of the infirmity of your flesh.'… Free will I have often heard of, but I have never seen it. I have met with will, and plenty of it, but it has either been led captive by sin or held in blessed bonds of grace."

「人生來就要做僕人，他必須做僕人。誰是他的主人？那才是問題所在……『你們從罪裡得了釋放，就被奴役於義。』使徒為使用這個比喻道歉說:『我因你們肉體的軟弱，就照人的常話對你們說。』……自由意志，我常聽人說起，但從未見過。我遇到過意志，而且很多，但它不是被罪擄去，就是被恩典的蒙福鎖鏈所約束。」

This is the crux of our thesis expressed with Spurgeonic directness: man must have a master. There is no independent state between the two slaveries. The only question is *whose* slave you will be.

這就是我們論點的核心，以司布真式的直率表達：人必須有一個主人。兩種奴役之間不存在獨立狀態。唯一的問題是你將成為誰的奴僕。

VIII. The Exegesis of John MacArthur / 第八章：約翰·麥克乍瑟的解經

In his landmark work *Slave: The Hidden Truth About Your Identity in Christ* and his sermon series "Slaves for Christ," John MacArthur made the following indispensable observations:

在他具有里程碑意義的著作《奴僕：關於你在基督裡身份的隱藏真相》及其講章系列「基督的奴僕」中，約翰·麥克乍瑟作了以下不可或缺的觀察：

"The word slave appears in the New Testament 130 times in the original text. You will find it once in the King James translated as 'slave.'… Doulos is not at all an ambiguous term… It describes a kind of service which is not a matter of choice for the one who renders it, a kind of service which he has to perform whether he likes it or not. It describes one subject totally to an alien will, the will of the owner, and in total and utter dependence on that owner."

「在新約原文中，奴隸一詞出現了130次。你在英王欽定本中只能找到一次被翻譯為『奴隸』的……Doulos（δοῦλος）絕不是一個含糊的詞……它描述的是一種不由提供者選擇的服事，一種無論他願意與否都必須執行的服事。它描述一個完全受制於他者意志——即所有者的意志——並且完全徹底依賴於那所有者的人。」

MacArthur identified **five marks** of slavery that are directly applicable to our relationship with Christ: exclusive ownership; complete and constant availability and obedience; subjection to one alien will; complete dependence on the master for everything; and all discipline and reward coming from that one master.

麥克乍瑟確認了奴隸制的五個特徵，直接適用於我們與基督的關係：專屬的所有權；完全且持續的可用性和順從；受制於一個他者的意志；一切完全依賴主人；以及所有管教和賞賜都來自那一位主人。

MacArthur further stated:

麥克乍瑟進一步指出：

"When you confess Jesus as Lord (Kyrios), you are at the same time confessing yourself as slave (doulos). There's no other way to view it. Kyrios and doulos are the two sides of the relationship."

「當你承認耶穌為主（Κύριος / *Kyrios*），你同時就承認自己為奴僕（δοῦλος / *doulos*）。沒有其他方式可以看待此事。主（Kyrios）和奴僕（doulos）是這關係的兩面。」

And most powerfully:

最有力的是：

"When you give somebody the gospel, you are saying to them: I would like to invite you to become a slave of Jesus Christ. I would like to invite you to give up your independence, give up your freedom, submit yourself to an alien will, abandon all your rights, be owned by, controlled by the Lord."

「當你向人傳福音時，你是在對他們說：我想邀請你成為耶穌基督的奴僕。我想邀請你放棄你的獨立，放棄你的自由，降服於一個他者的意志，放棄你所有的權利，被主所擁有、被主所控制。」

IX. Conclusion: The Two Freedoms and the Two Slaveries / 第九章：結論——兩種自由與兩種奴役

The entire testimony of Scripture, from Genesis to Revelation, from the Hebrew Masoretic Text to the Greek Septuagint, from the Koine Greek New Testament to the Syriac Peshitta, from the Targumim to the Talmud and Mishnah, and as exposited by Spurgeon and MacArthur, converges upon this single truth:

整本聖經的見證，從創世記到啟示錄，從希伯來馬索拉經文到七十士譯本希臘文，從通用希臘文新約到別西大敘利亞文，從塔古姆到塔木德和米示拿，並經由司布真和麥克乍瑟的闡釋，匯聚於這一個真理：

The "Freedom to Choose" (**חֵרוּת הַבְּחִירָה** / *ḥērūṯ ha-bəḥīrāh* // **ἐλευθερία τῆς προαιρέσεως** / *eleutheria tēs prohaireseōs*) was the very lie of the serpent in Eden. It promised godlikeness and delivered death. It promised autonomy and delivered bondage. It promised wisdom and delivered foolishness. Every human being who has seized the freedom to make autonomous moral choices apart from the will of God has, by that very act, become a **slave of sin** (**עֶבֶד חֵטְא** / *ʿeḇeḏ ḥēṭʾ* // **δοῦλος τῆς ἁμαρτίας** / *doulos tēs hamartias* // ܥܒܕ ܚܛܝܬܐ / *ʿaḇdā da-ḥṭīṯā*). This is the slavery of Adam and Eve, and of all their children.

「選擇的自由」（**חֵרוּת הַבְּחִירָה** / *ḥērūṯ ha-bəḥīrāh* // **ἐλευθερία τῆς προαιρέσεως** / *eleutheria tēs prohaireseōs*）正是伊甸園中蛇的謊言。它應許了像神一樣，卻帶來了死亡。它應許了自主，卻帶來了捆綁。它應許了智慧，卻帶來了愚昧。每一個在神旨意之外奪取自主道德抉擇之自由的人，正是因為那個行為，成為了罪的奴僕（**עֶבֶד חֵטְא** / *ʿeḇeḏ ḥēṭʾ* // **δοῦλος τῆς ἁμαρτίας** / *doulos tēs hamartias* // ܥܒܕ ܚܛܝܬܐ / *ʿaḇdā da-ḥṭīṯā*）。這是亞當和夏娃的奴役，也是他們所有後代的奴役。

The "Freedom FROM Choosing" (**חֵרוּת מִן הַבְּחִירָה** / *ḥērūṯ min ha-bəḥīrāh* // **ἐλευθερία ἀπὸ τῆς προαιρέσεως** / *eleutheria apo tēs prohaireseōs*) is the gift of grace. It is the blessed estate of the one who has been **enslaved to God** (**δουλωθέντες τῷ Θεῷ** / *doulōthentes tō Theō*), who follows only the will of God, who does not lean on his own

understanding, who knows that a man's way is not his own. This person does not need to choose, for God has chosen for him. This person does not need to determine right from wrong by autonomous reason, for the Torah of God—and ultimately Christ Himself, who is the living Torah—has been engraved upon his heart. This person is a **slave of grace** (**עֶבֶד חֶסֶד** / *ʿeḇeḏ ḥeseḏ* // **δοῦλος τῆς δικαιοσύνης** / *doulos tēs dikaiosynēs* // ܥܒܕ ܙܕܩܐ / *ʿaḇdā d-ḳīʾnūṯā*). And in that slavery is perfect freedom.

「免於選擇的自由」(**חֵרוּת מִן הַבְּחִירָה** / *ḥērūṯ min ha-bəḥīrāh* // **ἐλευθερία ἀπὸ τῆς προαιρέσεως** / *eleutheria apo tēs prohaireseōs*)是恩典的禮物。這是那被奴役於神(**δουλωθέντες τῷ Θεῷ** / *doulōthentes tō Theō*)之人的蒙福之境——他只跟隨神的旨意，不倚靠自己的聰明，深知人的道路不由自己。這個人不需要選擇，因為神已經為他選擇。這個人不需要憑自主理性去判斷善惡，因為神的妥拉——最終就是基督本身，祂是活的妥拉——已經刻在他的心上。這個人是恩典的奴僕(**עֶבֶד חֶסֶד** / *ʿeḇeḏ ḥeseḏ* // **δοῦλος τῆς δικαιοσύνης** / *doulos tēs dikaiosynēs* // ܥܒܕ ܙܕܩܐ / *ʿaḇdā d-ḳīʾnūṯā*)。而在那奴役中有完美的自由。

As Spurgeon declared: *"Free will I have often heard of, but I have never seen it… it has either been led captive by sin or held in blessed bonds of grace."*

正如司布真所宣告的:「自由意志，我常聽人說起，卻從未見過……它不是被罪擄去，就是被恩典的蒙福鎖鏈所約束。」

As MacArthur taught: *"We are slaves who are loved. We are slaves who are beloved by our master."*

正如麥克乍瑟所教導的:「我們是被愛的奴僕。我們是被主人所深愛的奴僕。」

As the Mishnah proclaimed: **אֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה** — *"There is no free person except one who occupies himself with Torah."*

正如米示拿所宣告的：**אֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה** ——「除了從事妥拉學習的人之外，沒有自由人。」

And as our Lord Himself taught: the one who practices sin is sin's slave (John 8:34), but the one whom the Son sets free is free indeed (John 8:36)—free not to choose for himself, but free from the need to choose for himself, for he has been purchased, claimed, owned, and directed by the most loving, most wise, most sovereign Master who ever was, is, or shall be.

正如我們的主親自教導的：犯罪的就是罪的奴僕（約翰福音八章34節），但聖子所釋放的人就真自由了（約翰福音八章36節）——自由不是為自己選擇，而是免於為自己選擇的需要，因為他已經被那位最慈愛、最智慧、最有主權的主人所購買、宣稱、擁有和引導——這位主人是從亙古到永遠的主。

Soli Deo Gloria / 唯獨榮耀歸於神

שֶׁלּוֹ הַכָּבוֹד לְעוֹלָם וָעֶד. אָמֵן

Shellō hakkāḇōḏ ləʿōlām wāʿeḏ. ʾĀmēn.

αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Autō hē doxa eis tous aiōnas tōn aiōnōn. Amēn.

ܠܶܗ ܫܒܽܘܼܚܬܳܐ ܠܥܰܠܡ̈ܶ ܥܰܠܡ̈ܺܝܢ. ܐܳܡܺܝܢ

Leh tešbuḥtā l-ʿālam ʿālmīn. ʾAmīn.

To Him be the glory forever and ever. Amen.

榮耀歸於祂，直到永永遠遠。阿們。